DEATH CUSTOMS

763 [171] Relatives gather before the death and begin to cry: this however does not seem so stereotyped a procedure as that of the Mohave[1] and Walapai. The corpse is laid with his head to the northwest, his hair is
764 washed, face painted, and he is dressed in good clothes contributed by relatives and friends. Sometimes the face is covered. The following day everyone gathers to wail for several hours or perhaps the whole day.
[624] The chiefs talk, particularly to the relatives, admonishing them to care for the property of the deceased and not to commit suicide. The mourners
[171] do not sing or dance as they know the Mohave and Walapai do.

Formerly, the body was placed on a pyre at some distance from the
[178] camp, together with the choicest possessions of the deceased. Nowadays it is buried with these objects among the rocks of the lower canyon level somewhere near the falls below the village. After a few days such
768 of the dead man's belongings as were in the camps on the plateau are brought down and burned on the grave. Two or three good horses are killed at the grave (their bodies are probably not burned) or they are pushed over the cliff. Saddles are often burned or destroyed; sometimes they are left on the horses. On the return of the funeral party a corpse
[783] bearer might wash his hands, or bathe, and possibly wash his clothes. There is no formal purification, nor are those who come in contact with the corpse shunned.

764 Cremation began to go out of use sixty years ago, the last body being
178 burned twenty-five years back. The change was not suggested nor enforced by the whites. "We wanted to change: we thought burning was not a good way." I am not certain that the change coincided with the introduction of the Ghost dance influences in 1870.

768 Formerly the house of the deceased was burned. Now, as a rule,
178 the brush covering alone is burned, the timbers being saved to re-build elsewhere, though there is no great change in location. The modern frame house is abandoned for some time. Thus, when their boy died in 1918, Prince and his family went to live with his wife's father. In 1920 he built another house across the creek from the old one, and in 1921 he was living part of the time in both structures.

768 Farm land which belonged to the dead is allowed to lie idle for a year
[183] or two. This is not always the case, for Panamida planted in Nina's
[428] fields (his older brother's daughter) the year following her death; though, to be sure, the field really belonged to him. Should there be dependants,

[1] Kroeber, (a), 881.

1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

however, half the crop only is cut down and burned; the remainder goes to the survivors. Fruit trees may be owned independently of the land on which they stand. The owner may make a dying wish that they be cut down and burned. 768 428 [763]

Mourning may be continued by a widow for a half year or longer before she re-marries, though some marry within a few months. During this period she takes no particular interest in her appearance. 765 [587]

There are no mourning ceremonies (cf. the Walapai mourning, p. 267). In the case of Fred's death in 1919, however, most of the tribesmen met to wail for an hour or so a week after he was buried. This is said to be the first time that there has been a mourning ceremony "like the Walapai", but there was no dancing, etc. The so-called Mohave dance (p. 267) has been taken over from the Walapai mourning ceremony, but it is not used in mourning. [177]

No offerings are made to the dead. There is no great repugnance to talking about them, but they do not like to do so freely. They never go near the burial ground, never acceded to my request to visit it, and always took my hints at searching for myself somewhat amiss. Mr. Gensler, the former agent, has noted that they are quite suspicious of the circumstances of death occurring away from the house. 769 [764]

Comparative Notes

Two methods of disposing of the dead are in vogue in this general area, cremation and burial. These have well-defined areas of distribution. The first area of cremation covers western Arizona, southern California, and the peninsula. This includes the Havasupai, Walapai, Yavapai, Tonto Apache, Yuma-Apache, Apache-Yuma, Mohave, Maricopa, Yuma, Cahuilla, Serrano,[1] Luiseño, Diegueño, and the people throughout Baja California (or at least most of them[2]). Kroeber's map[3] showing the distribution of the practice in southern California includes Cupeño, Juaneño, Gabrielino, and Fernandeño, for whom I have no data. The Moapa and Shivwits Paiute on the margin of this area both cremate and bury. The Pima, who normally bury, cremate those killed on the warpath, and the Navaho sometimes burn the body with the lodge. The Zuñi now bury and have been doing so for some time, but Castañeda recorded that in 1540 they cremated.[4] 171 764

[1] Information from Doctor W. D. Strong.

[2] Curtis, II, 52, 72, 83, 92, 108, 114, 117; Bourke, (p), 301; Corbusier, 237, 337; Jones, (c), 148; Kroeber, (a), 291; Bourke, (a), 184; Allen, 615; Russell, (d), 202; Bartlett, II, 312; Cremony (103) states that the Maricopa bury; Trippel, 382; Hoover, 343; Davis, (c), 94, 96; Sparkman, 239; Kroeber (f), note 13; Boegert (387) gives burial for Baja California.

[3] Kroeber, (e), 396.

[4] Lewis, (i), 278; Russell, (d), 194; Curtis, II, 10, 110; Hrdlička, (e), 45; Cremony (102) gives cremation as the universal practice of the Pima; Lippa, 49; Stevenson, M. C., (b), 305; Wanebo, 518.

[Text continues on p. 295]

2:1liff Y-5 (ca. 1891) 1954 NT14 Plateau Yumans NT14
Havasupai

177 liquid, and asked anxiously, "Heap good? You think heap good?"

My first impulse was to tell him honestly, "No, I do not think heap good, but it is the only medicine on these shelves that I know how to give, except quinine and castor oil." But honesty would have destroyed the spark of hope his face still held, so I replied, "It will ease Jasper's cough, and I hope will help him to get well."

After he had gone, I looked upon the rows of bottles and tins with positive loathing; drugs enough to stock a drugstore, but useless to us. Most of the containers had never been opened. Who had requisitioned them? Why had such a requisition been honored when the school had never had a doctor nor a nurse nor anyone who was legally qualified to dispense drugs? A visiting official had exclaimed, "You have enough drugs to last the city of Chicago for ten years. What can you do with them?" The Indians asked for medicine only on rare occasions; their suspicion of the white man's drugs was greater than their doubt of their own medicine men's skill. Giving this no thought, I had sent medicine to Jasper. If they gave him a dose or two, and the boy died, it would be a matter of cause and effect, and the blame would be mine.

Two days later, Manakadja was back; hope had given way to despair. "You give 'em new uniform, bury my boy," he requested.

Surprised and shocked, I asked, "Is Jasper dead?"

"Pretty quick die," he said, his face tight and gray with suffering.

"Did you give him the medicine?" I asked, anxious to learn what had been done with the cough sirup.

He shook his head. "I taste. No good."

I was so relieved to learn that Jasper's relapse could not be laid to the cough sirup that I gave Manakadja a new school uniform without waiting to learn whether or not I had authority to issue government clothing for the dead.

763 It was the custom to gather about the sick and mourn, telling

2:Illiff Y-5 (ca.1901) 1954 NT14 Plateau Yumans NT14
Havasupai

him of his approaching death. Immediately after death, the body was laid with the head toward the spirit land to the northwest, to which the soul would take its flight. It was lovingly washed, dressed in the best clothes obtainable, wrapped in a choice blanket, and the face painted. The body was then laid, face down, across a favorite pony for the trip to the burial ground.

They would hold a cry over Jasper while he was yet alive, and the child would know that he was entering an unfamiliar world. Thinking of this, I went to my stores and took a generous supply of food to send him. I had not given up hope, and the mere act of sending him food increased my confidence. The chief's face brightened as I loaded his arms. Even though he carried burial clothes, he was thinking of the food his boy would eat, instead of how soon he would die.

Saturday afternoon Bob came bustling into my office, his face beaming with excitement. "Big chief's boy no die!" he exclaimed. "Maybe get little better. Pretty quick, *toholwa* [sweat lodge]." So I went at once to Manakadja's place, arriving just in time to witness the sweat lodge ceremony for the healing of the sick.

The framework of the sweat lodge stood on a smooth patch of sand near the stream. Long poles, their butts thrust into the ground, their tips held together with bark or yucca leaves, formed a dome-shaped lodge about six feet in diameter and four feet high. A gap between two of the poles provided a low entrance. Long use had worn the floor of the lodge to a rounded depression. It was now thickly covered with fine willow twigs and leaves to make a soft bed.

Jasper's mother, one of Manakadja's two wives, came from her wickiup carrying Navaho blankets which she spread over the framework, several layers deep, making the interior as dark and airtight as possible. She went to the near-by fire and scattered live coals from the burning logs over the stones she was heating. Next she placed a pitch-smeared basket of cold water within the lodge and beside it laid some green twigs; then she was back at her fire, smothering the stones again with fresh coals.

2:Hiff Y-5 (ca.1901) 1954 NT14 Plateau Yumans NT14
Havasupai

tions to healing by diagnosis and medicine, but no medical doctor was available. Washington was too far away to recognize its opportunity to teach the Havasupai and their shamans a better and a safer way to cure illness.

The people themselves had not lost their peculiar intuition. They gathered about the sick and freely expressed their opinion. Sometimes it would be, "Pretty quick, die. Maybe sun go down." If they formed a favorable opinion, the announcement would be, "You get well, four, five suns."

When I was taken sick shortly after my arrival, I found comfort in the more cheering of the two verdicts.

I could not diagnose my ailment; even had I been able to do so I should not have known which drug of those we had on hand would be the proper remedy. Perhaps each twinge of pain was intensified by the knowledge that no matter how ill I became no doctor would come to help me. But the Indians came. News went through the village that Hico (white person) was sick, and they flocked to see me. They stood off a short distance from my bed, each uneasily making his careful scrutiny. They were looking for the sunken eyes, the pinched nostrils, the pallid skin—symptoms that had a special significance. They shifted their positions, pointed and gestured and talked in low voices, then the spokesman pronounced their opinion: "Pretty quick, get well. Indians sick all same, get well all right." They had not seen "the look of death" in my face. They filed out as silently as they had entered, and their visit did me as much good as one from a medical doctor. They had said I'd get well. And they usually were right about that "look of death."

Years after I left the canyon, the doubt Navaho had planted as to the shamans' integrity began to diminish. The medicine men took courage and resumed their calling. Men again placed gourd rattles by their beds and lay dreaming, avidly awaiting the coming of the spirit, the revelation of the songs. Some of these new seekers had been pupils of mine. Among them was a boy named Mark, who learned to rattle the gourd, to sing and to suck from the flesh the spirit that caused the sickness.

3:James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

are suggestive. They are: Pa-a-hu-ya′ and In-ya-ja-al′-o, the former signifying "black," the other "the rising sun." At-nahl, whose name means a "sack," is the second in importance, and the youngest is Ma-tō-mā′, commonly known as Bob. I have just asked Lanoman which is the best medicine-man of the three, and his reply when I asked "Who makes the sick people well the quickest?" was: "All same. All no good. All make people dead pretty quick!"

Death is supposed to be, in every case, the departure of the spirit from the body, and when the sick person is approaching death the friends and relatives, led by the medicine-man, will often sit around the invalid and sing their petitions to the departing spirit in the hope that it may be led to repent and return to the body. If the patient recovers, the medicine-man takes the credit (and what pay he can get) for the return of the spirit, and goes about in high feather, recounting to all he meets the new instance of his wonderful and occult power.

One of the greatest insults that can be offered to the friends of a dead Havasupai is to refer to him. The reason given to me for this is that whenever a thought is sent after a dead person it either prevents his spirit continuing the journey to Shi-pa-pu, or leads him to desire to return to earth, neither of which are good for a Havasupai.

One of the school teachers informed me that she once, in reconvening the school after a holiday, read out the name of a child that had recently died. The moment the name was pronounced several of both boys and girls burst out, some into a wild wailing and others into fierce and angry denunciations of the wicked white woman

3:James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

551 576 775 who had thus arrested the spirit of the deceased on its journey to the underworld.

The last night of our first visit the Havasupais had a 755 Sick Dance. When one of their number is very sick or [535] about to die, the medicine-man summons the principal men and women of the camp to dance around him, in the hope of driving away the disease. It so happened that during our visit one of the young bucks was very sick, and a dance was ordered for Saturday evening. It was quite a distance away from our camp, and Vesna, whose guest we were that night, informed us that we would not be welcomed. The welcome would have been overlooked but for our need of rest, and as it was a mile or two away, it was decided not to attend, although we could hear the incantations at intervals during the night. The dance, however, was similar to such dances elsewhere. The sick man was placed in the open air and a circle formed around him, while a slow and solemn dance was engaged in by those in the circle, and all participated in the chanting of an incantation. This was kept up during the entire night, the voices of the singers at times pitched to a very high key. As soon as one in the circle grew tired, he dropped out and another took his place, but the dance and chant never ceased. If a sick man survives the noise and din and wakefulness of this until morning, it is probable that his vitality will carry him through, and he will recover.

● 763 If death is thought to be certainly near, the best clothes of the wardrobe are brought out and placed upon the dying person. A woman's best dress is not too good for her to die in, and a man's finest garments, even to the broadcloth cast-off "Prince Albert" received through the kindness of some white friend in

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

the East, is deemed the only appropriate gear in which to meet the dread summons to Shi-pa-pu. When life is extinct the dressed-up body is wrapped in the best blanket the hawa affords, and is then ready for the period of wailing and mourning. Relatives and friends of the deceased come and sit in the hawa, and as the spirit moves them they raise their voices in lamentation, or, singing the bravery, the daring, the good deeds of the deceased, ask for him a safe journey to the dread secret places of the underworld. Nothing can be more doleful than to hear these sad lamentations in the dead of the night. All is still, except the never-silent stream which steadily keeps up its murmur as it flows over the stones. Otherwise the very Angel of Silence seems to be brooding over the scene, for the babble of the creek merely accentuates the nearly perfect stillness. Suddenly a loud, long, minor wail rises from the hawa in the midst of the willows, and one feels that he can see the sound ascend to the heights of these enclosing walls, striking here and there, and then rebounding to opposing walls, until the canyon is full of voices, wailing one against the other and making a spirit chorus of infinite sadness and distress. The imagination unconsciously suggests that these echoing wails are the sympathizing spirit voices of men and women — former inhabitants of this canyon of the willows — who have come to weep with those who weep for their dead loved ones.

There is no fixed period for this wailing, but as soon as it is satisfactorily concluded the body is tenderly thrown across the best horse owned by the deceased, if a man, — or ridden by her, if a woman, — and, accompanied by other animals conveying some of his or her most desirable treasures, is taken to the burial or burn-

THE HAVASUPAI

when the bathers come out they plunge into the stream, or lie on the sand and rest until their turn again. 515 517

Horse racing is patterned after foot racing of former times. The race is to a point and return. Considerable attention is given to the preparation of the course on which the race is to be held, also to the selection of horses. Races are usually for stakes and on special occasions, as the Peach Dance, a purse is offered the winner. The horsemen do not jockey for a start, but start from stand-still. 544 525

Men and boys often hold wrestling contests. The contestants approach each other in a slightly crouching position and lock their arms around each other's body. Kicking and striking are not permitted. The winner must be able to hold his man flat on the ground. 526

The Havasupai children are expert swimmers, often learning the art very young. Mothers toss the small children in the creek of deep water and in almost no time they paddle their way to the bank, one would hardly say they are taught to paddle for it seems to come instinctively. 848 481

As canyon climbers the Havasupai probably surpass all other tribes. Their muscles are developed by constant practice and they run up and down the steep canyon trails in a manner to excite the envy of our college athletes. 481 147

When an individual is very ill and it is feared that he may die, relatives gather and begin to wail. A corpse is laid with the head to the northwest, the hair washed in yucca suds, and the face painted. Clothes are usually furnished by friends and relatives. The following day every one gathers to mourn with the family. The chiefs talk of the past life of the deceased and admonish the relatives to care for the property of the deceased and not to commit suicide. Formerly the Havasupai cremated their dead but now they are buried. Each family has a burial plot. When death occurs in a house the family moves out for a few months. Personal possessions are buried. In recent years the custom of burning personal treasures has not been as universal as formerly. 763 764 423 768

RELIGION

The Havasupai creation myth and other legends are very similar to those of the Mohave and Yuma Indians living along the Colorado River. [17] 773

In the Beginning there were two gods of the Universe. Tochopa was a good god and Hokomata was very bad. The good god had a very beautiful daughter, Ter,keh-eh,(1) from whom he hoped would descend the whole human race to inhabit the big world. The wicked good seemed to possess the most magical power and to demonstrate it he proudly boasted he would flood the world and destroy all creation. The good god, Tochopa, fearing he would do this, made a boat of hollow pifion log in which he hoped to save his daughter. In this log he placed necessary food and other articles and also made a lookout window. Then he brought his daughter, and telling her she must get in the log and there be sealed up, he took a sad farewell of her, closed up the end of the log and waited for the destruction of the world. It was not long before the floods began to descend. Not rain, but cataracts, rivers, and deluges came covering all the earth with water. The log floated and in safety lay Pu-keh-eh while the water rose higher and higher covering all the mountains. After a while the flood ceased and the water found a way to rush into the sea. As it dashed down it cut through rocky plateaus and made the deep canyons of the Colorado River. Soon all the water was gone and the earth began to dry. The girl found her log no longer floating. She peeped out of the window her father had placed in her boat, and, though it was misty and 539

(1) Sources of mythology here given are a Havasupai informant; Parish, History of Arizona; and The Redman, a bulletin of mythology printed at the Phoenix Indian School. [15] 121

there was a vague concept of some powerful aspect coming from the air and sun which, together with the heart, was a condition of life. "When the heart quits, you know they died." We could elicit no additional data as to when or how the soul entered an individual except that it came from the east. 774

When a person died, the soul journeyed to the sky people. Shamans reported that the soul left the body through the pulse area in the throat. The soul went straight up in the air and then wandered around until it saw "that narrow path that leads to the place of the dead." Two lay informants, however, remarked that the soul stayed with or near the body of a buried person if the body had been interred with the head to the west. [The apparent discrepancy probably stems from the shamans' over-concern with the spirits and their exorcism.] The souls of shamans depart for a separate place in the sky. If a person committed suicide his soul would go to the west to join those of all people who wanted to die. There was a spirit being in the west who was considered malevolent and who attempted to influence people to his cause. To the east was another spirit who attempted to counteract his western counterpart. These looked like humans but did not have human substance. The one in the east was white; the one in the west was black. When they quarreled, the eastern spirit made half the world white, and the western spirit made the other half black. They quarreled often over individuals, each trying to attract people to his sphere. 775 [756] [762] 776

It was believed that at death a person became unconscious and had no knowledge of what was happening. However, after death, while the deceased was thought to know his identity, his relatives, and where he had lived, he would not remember his illness. After death, souls took either the form of a person or of a household pet such as a cat or a dog, and could return as ghosts. This usually happened at night. If a ghost attempted to return and communicate with a close friend, the friend would become sick and die. If ghosts appeared in a darkened form or "like a fire burning red," they were considered more harmful. Occasionally people saw ghosts of the dead walking by or heard them making noise. The body below the waist appeared normal, but the upper portions were without head or arms. It was wrong to try to touch a ghost; one might become weak. If one cried out, one would fall unconscious. A shaman would be called to sing for one who saw a ghost. The shaman would walk over the area where the ghost had been encountered in an attempt to learn why it had wanted the person who saw it to become sick and die. The shaman then would sing, urging the ghost to leave. Shamans, of course, sang over the patient. One informant, referring to an event that occurred about 1920, said that one evening when it was nearly dark he had seen two persons standing by his house. At first he thought they were neighbors, but noticed that they were dressed in white [an Anglo concept?] and had no heads. It appeared as though smoke was coming from their necks. He watched a short while and saw them "turn to nothing." 775 [763] 756 755 775

755 The next morning he went to a [Walapai] shaman, Dr. Tommy, from the
756 Pine Springs-Diamond Creek area. The shaman told him that he, also, had
775 seen the ghosts. One was a man who had died not long before. The shaman had talked with the ghosts, who indicated that they meant no harm. But the shaman ordered them back to the grave. They were not seen again, and Dr. Tommy did not sing over the patient.

787 If one dreamed of a deceased person or "a dead horse you used to keep,"
775 one would, in the dream, accompany the ghost and eat with him. Upon
774 waking, the person would exhale audibly and forcefully, at the same time brushing the hands away from the face and saying, "I don't want to go with
[758] you dead people. Go away from me and stay away." This procedure was repeated four times. This was thought to prevent any harm, but if the in-
[788] dividual became sick, a shaman was called. During a dream a person's soul traveled around, returning before waking. A person should not be awakened suddenly since the soul might not have time to return.

787 If men or women dreamed of sexual intercourse, it was proper to re-
833 late it upon waking. The dream was told after one exhaled and brushed one's hands away from the face four times. If this was not done, one's back would stiffen or "something like a young cottonwood tree will grow on your backbone so you can't bend before middle age." It was dangerous if one could not remember the details of a sexual dream. Then it would "stay in the heart" and one could not counteract it. There was no danger in forgetting an ordinary dream.

787 If one dreamed of being in a precarious place, if awakened suddenly
774 one must relate it and not keep it in the heart; otherwise either illness would occur or the spirit would fall from a cliff causing the person to be killed in the same way.

825 The Havasupai had but few other omens of impending death. If one
763 heard an owl hooting during the day or late in the evening, it meant that a close relative was dying somewhere. The noise of a porcupine could indicate the same. As one informant phrased it, "Those two are really proof, because we saw a porcupine in a tree where we camp out and go to bed. When it just got dark, when we thought we heard an owl say, 'h-hoo, h-hoo,' then 'ow, ow, ow,' we saw it was a porcupine. That was dangerous, so we took a gun, held sticks from the fire to see by, saw it by building up fire, and shot it. Just a few days later we met some boys who told us a close relative in Supai was dying. We were near Ashfork. We saw that it was proof."

If, while traveling at night, a red fire was seen burning far off, it meant that someone was dying somewhere. If a snake came inside a wickiup, someone was sick or had had an accident and would probably die. A husband was not supposed to kill a snake when his wife was pregnant because the baby's legs and arms would be weak and limber. 763 825 843 825

Should a man see a woman urinating or vice versa, one would die unless one said, "It's going to witch us. We don't want that." 763 514 751

Shamans and Illness

Formerly, a shaman could give his own spirit to a relative, or it could be inherited after the shaman's death. If it was given during life, the new shaman had to remain with the older for four nights. The older shaman sang over him in order that his spirit would become familiar with the initiate and remain with him. A "spiritual string" passed between the mouths of the two men; this, a part of the spirit, was swallowed by the initiate. It enabled the shaman to see over his patients' bodies and was thought to aid in the diagnosis and destruction of the illness. The new shaman, notwithstanding, then had to dream to acquire his power through songs. Otherwise the spirit would not remain with him. 756 776 [787]

Occasionally a man aspiring to be a shaman would pay for it. Dr. Tommy was paid a horse for his spirit. 756

The "string" referred to above was used in the following way: The shaman would first remove it from his mouth and exhibit it to the spectators. Then he would appear to insert it through the patient's head or throat for the diagnosis. Other shamans diagnosed by placing their hands or elbows on the mouth of the patient. They withdrew the illness this way also. Some then swallowed the sickness, others blew it away. Most, however, sucked the afflicted area of the body. 755 756

Rock Jones, a shaman when Spier (1928, 278) worked with the Havasupai, often treated a patient by singing and pressing his hands on various portions of the patient's body. He stood up except while singing or shaking his gourd rattle. During Spier's study, Rock Jones was a weather shaman but later learned curing from his brother.

Diagnosis also was accomplished by singing special songs, which would be answered by the shaman's spirit, often in the guise of an old woman or a small boy who were sky people. The female spirit is Gimní dem gen-wí va (old woman living by herself) and the boy is Hihman kai i gen wí va (little boy living by himself). He was thought to be her grandson. The 755 756 776 533

If one violated this prescription it was thought blindness and excessive facial wrinkles would occur in middle age. Both sexes may avail themselves of the sweatlodge simultaneously, although it is customary for a woman to enter with her husband. Both sexes avoid exposing themselves unduly. Men wear loincloths, today fashioned from burlap; women wear slips, which they lower to the waist when inside. Children also are permitted to use the sweatlodge with adults, but not frequently. Smaller children usually are permitted its use only when ill, and a sick baby would be placed outside near the entry while someone inside sang for its recovery. Some of our informants believed, however, that in former times the sweatlodge was restricted to adults, especially those suffering from pain and soreness occasioned by hard work and long horseback or foot trips.

Pregnant women and their husbands were forbidden the use of the lodge because of the belief that the fetus would sweat and "become ill," or that the infant would be born blind. Menstruating women and their husbands also were advised against taking sweatbaths although this taboo could be lifted if a woman suffered severe menstrual pain. On these occasions the woman would hold a small twig of "squaw-bush" [Rhus trilobata] in her mouth to prevent her from becoming wrinkled or blind in later years. Care was taken to keep the menstrual discharge from contaminating the structure. Should a man and woman using the lodge together be discovered in sex play, the structure would be abandoned.

That participation in Havasupai sweatbaths is refreshing and relaxing has been noted by all ethnologists who have experienced them (see for example Spier, 1928, 337, fn. 2). Smithson and I, independently, noted the same reactions. Unaccustomed to the intense heat, which Smithson recorded as ranging between 118° and 157° F., we felt weakness and sensations of searing of the skin, lungs and nostrils. But once we were outside, and even while subsequently bathing in the river (water temperature 65° F.) a refreshing feeling ensued. [My own sweatbaths usually were taken following long, tiring horseback trips.]

Death and Funeral Customs

When an individual was suspected of being near death, relatives tried to stay nearby. Sometimes a song, mätabílyih, was sung, either by the ill person or by a close relative who had requested permission from the patient. This was a preparatory act and insured that the individual would "keep the song" after he had died. [This is no longer done and no one now remembers any of the songs.] Wailing also began before death.

Throughout his life he had been well respected, and during his final illness received the well wishes of many visitors who were deeply grieved at his approaching death. 764 [763] [554]

The following day, in Havasupai village, Alva Jones, a village "crier," made the public announcement in a five minute oration in which he did not mention the deceased by name, referring to him as "that old man who was sick at Grand Canyon." He urged that the funeral be held in Supai and that the body be returned there for burial, but indicated that the relatives would make the decision. [203]

Since the surviving relatives did not wish to suffer the expense of bringing the body to Supai, burial was arranged at the Drift Fence (between Grand Canyon village and Topocoba Hilltop) where the Havasupai have for some years maintained a small cemetery.

Among the people in the canyon several were restless, especially at night, and some reported seeing the ghost of Mexican Jack. It was not felt that this apparition would be harmful, but that in wanting to talk to the living it could be potentially dangerous. [775]

Mexican Jack was buried at the Drift Fence within a day or two with little ceremony.

On the afternoon of August 4th, Arthur Kaska, whose house was just across a fence marking the public land used for recreation, mounted his horse and rode to the recreation area, where rodeo practice was being held. From a position on horseback near the cow chute, he called a lengthy announcement to the effect that the funeral dance would be held that night. He urged everyone to attend and told them that the dance would be held in front of the house of Clark Jack, Mexican Jack's son. 765

By 8:30 p. m. a fire had been built in front of the house, and relatives of the deceased had begun to gather around it. Mark Hanna came and addressed the nonrelatives who were grouped nearby. He requested that someone from the audience act as a speaker to remonstrate with the relatives about weeping over the dead. There was no immediate response.

While Mark was talking, many other people arrived. It appeared that everyone had walked to the ceremony. No horses were to be seen that night or in the morning. (Havasupais, especially men and boys, usually ride everywhere--except to funerals and the annual round dance.) [492]

Soon the wailing by relatives began and people piled gifts of clothing near the mourners. The relatives were standing together in a tight line. [152]